



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

persons who maintained, in opposition to the superstition, that a dog not supposed to be mad, which had bitten, should be kept and watched with especial care, to ascertain with certainty whether it was mad or not and to relieve any groundless fears of hydrophobia. It seems to me that Mr. Wiltse's interesting observations will be read more clearly in the light of this other half of the superstition.

*William Henry Frost.*

121 FIFTH AVE., NEW YORK.

---

## BIBLIOGRAPHICAL NOTES.

### BOOKS.

STUDIEN ZUR VERGLEICHENDEN VOLKERKUNDE. Mit besonderer Berücksichtigung des Frauenlebens. Von V. JAEKEL. Berlin: Verlag Siegfried Cronbach. 1901. Pp. xi, 144.

As the sub-title indicates, the studies in this little volume have reference chiefly to the position and activity of woman among primitive peoples. The subjects of the various sections are: Personality in heathendom; heathen women in public life; ancestors as helpers and as gods; bridal and married life; comradeships and brotherhoods; priests and women; male and female activities; dreams; the dance; females in the service of princes and female body-guards; smoking; women as horsemen; state, district, and family deities; the owl in cult and superstition; the significance of bride-purchase, polygamy.

According to the author, the present is the freest age of man that has ever been, the Middle Ages, the Greek and Roman periods, the earlier epochs of Egypt and Assyria, to-day and yesterday in China and India, and the whole range of primitive existence, being characterized by subjections of personality innumerable. The chief modes of this repression are by legal interferences and state paternalism with reference to the ordinary affairs of life, of the household, of private actions (seen during the European Middle Ages, in China, Rome, Greece, Peru, and many primitive peoples); by the recognition not of the person but of the community, family, clan, etc., as the legal individual or unit (seen in particular among certain West African tribes, but also in many other quarters of the globe); by the *patria potestas* (in India, Rome, among many uncivilized races); by the power of the old (in the Orient, among many of the lower races); by discriminating against the stranger and the foreigner (still a common practice even with civilized man). The position of woman as oracle, priest, doctor, counsellor, etc., has been discussed at greater length, and more satisfactorily, by Mason, whose "Woman's Share in Primitive Culture" does not figure among the authorities cited by Hr. Jaekel. The variety in the treatment of woman among the "lower races" justifies the opinion of Ratzel, which the author quotes: "In primitive society woman has

a position quite as full of contradictions as is her position among the most civilized peoples."

One of the most curious facts (noticeable over a wide range of peoples) in the history of the priesthood is its *penchant* for certain things properly belonging to women. Says Hr. Jaekel (p. 81): "Everything that civilized man looks upon as peculiarly feminine clothing (including veils, fans, ornaments, etc.) appears frequently as priestly garb; and not alone Buddhist, Mohammedan, Armenian, Greek, Catholic, and Protestant clergy wear as their official dress a robe flowing about their heels." Many primitive peoples have the same or similar customs. The Gallic Druids wore gloves; long hair was in many lands and among many peoples associated with the priest; the priest of Cybele aped the woman's walk; certain Anglo-Saxon priests would ride mares only; with some peoples only those boys were selected for the priesthood who had a feminine cast of countenance; the priest is a "house-dweller," like woman; very often the priest lives on a vegetarian (*i. e.* a feminine) diet; in primitive law priest and woman are often associated.

Concerning woman's method of riding on horseback the author observes: "It does not seem (*i. e.* in the Middle Ages and subsequently) to have been regarded as improper for a lady to eschew the courtly side-position. A medal (A. D. 1223) of the consort of William I. of Holland shows the princess astride on horseback. The French Amazon of the 17th century, Phillis de la Tour, appears riding man-wise on a fashion-plate; and Queen Christina of Sweden made her entry into Rome in like manner" (p. 125).

Bride-purchase, as Hr. Jaekel points out, is by no means accompanied, as is very generally supposed, by a low estimate of woman. Where the marriage is often only a mere business matter, the wife is sometimes excellently treated and highly esteemed. Polygamy, also, has sometimes nothing to do with a low estimate of woman.

In spite of the fact that the author has relied upon the older rather than the most recent anthropological authorities for his data, these "comparative ethnological studies" are well worth reading. They treat the subjects in rather an original fashion, and some of the matter can hardly be found elsewhere.

*Alexander F. Chamberlain.*

DER URSPRUNG DES TOTEMISMUS. EIN BEITRAG ZUR MATERIALISTISCHEN GESCHICHTSTHEORIE. Von Dr. JULIUS PIKLER und Dr. FELIX SOMLÓ. Berlin: K. Hoffmann, rechtswissenschaftlicher Verlag. 1900. Pp. 36.

After pointing out that some phenomena (*exogamy, e. g.*) have nothing to do *per se* with totemism, Dr. Pikler holds that "the problem of totemism reduces itself to the three following questions: 1. Why do certain communities of primitive people name themselves after objects (animals mostly)? 2. Why do they reverence these objects to a degree that prevents the killing or eating of the living or edible among these things? 3. Why do they believe themselves to be descended from these objects?" The first of these facts is